



No 161

Whitakers

Chapel Hay

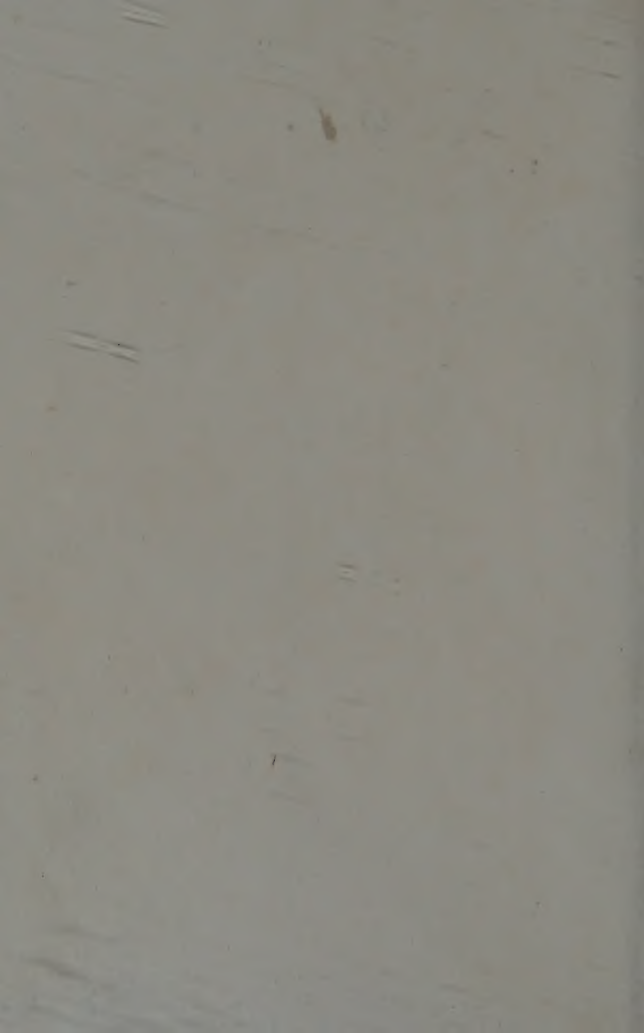
11th 1877

No
No 68. 61

Whitakers Chapel

No 61

Whitakers. chap



to 61

Whitakers & Hayes

No

Q1

Bible is True.



“They searched the Scriptures daily, to see whether these things were so.” Acts, xvii. 11.

B471a
1836

THE

BIBLE IS TRUE;

OR,

PROPHECY COMPARED WITH HISTORY.

THE MASTER'S COLLEGE LIBRARY

SANTA CLARITA, CA 91321

WRITTEN FOR THE AMERICAN SUNDAY-SCHOOL UNION AND
REVISED BY THE COMMITTEE OF PUBLICATION.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION,
1122 CHESTNUT STREET.

ENTERED according to Act of Congress, in the year 1836, by
PAUL BECK, Jr., Treasurer, in trust for the American Sunday-
school Union, in the Clerk's Office of the District Court of the
Eastern District of Pennsylvania.

P R E F A C E.

IT need hardly be said, that the materials for the following chapters have been almost wholly obtained from Keith's "Evidence of the truth of the Christian religion, derived from the literal fulfilment of prophecy ; particularly as illustrated by the history of the Jews, and by the discoveries of recent travellers." The whole aim of the compiler has been to select such portions as would best answer the purpose, and so present them as to suit the capacities of children and youth. Simplicity in arrangement and language has been the difficult part of the writer's task. The epistolary, or rather colloquial form, has been used, under the supposition that it would be most apt to

attract and hold the attention of those for whom the work is designed. If it have the effect to direct the attention of our youth to the "sure word of prophecy," fasten conviction of the truth of Scripture on their minds, and, especially, lead them to believe "with the heart unto righteousness," and with the mouth make "confession unto salvation," praise shall be given to the God of truth and grace for the honour of the instrumentality.

THE BIBLE IS TRUE.

CHAPTER I.

INTRODUCTION.

THE Bible is true. I will tell you why I think so. It is not merely because my father, or mother, or teacher told me so; nor because the ministers say the same thing, in the pulpit. That might be enough to make me suppose it *probable* that the Bible is true, but it would not fully satisfy my mind. I want to be certain, if I can, one way, or the other.

I suppose my young readers know that some people do not believe that the Bible is true. If everybody believed it, there would be no inquiry about it. Children would take it for granted, and would believe because other people believed. But that would not be the best reason; and they would grow up really ignorant, while they would appear to know

something. Every one ought to know the reasons that we have for believing the Bible to be the word of God. Turn to the twelfth chapter of Exodus, and twenty-sixth verse. You see there that God supposed (or rather, knew) that the children of the Israelites, as they grew up, and saw them keeping the passover, would *inquire* about it. "Your children shall say unto you, what mean ye by this service?" Now it is right for children to inquire of older persons the meaning of any thing they see, which they do not understand

You see the people going to places of worship on the Sabbath day, and hear the minister read in the Bible, and pray, and preach, and the people sing hymns and psalms; and I hope you see your parents or guardians kneel down every morning and evening, *after reading the Bible*, and pray to God. And you go to Sabbath-school, and there you are *learning about the Bible*. Now, what is all this for? It is all connected with the *Bible*.

Then you ask, "what is the Bible?" and you are told that it is the word of God; that is, it is a book which God caused to be written by different men at different times, and at length collected together into one book, and published

that everyjody who wished might have it, and read it, and learn from it what he ought to do, so as to do right and please God. And you are told, also, that the Bible is the only book that tells how the world was made, and what kind of being God is, and what sort of creatures we are ; how we have sinned against God, so that he cannot be pleased with us as we are ; and yet how very kind God is, to offer to pardon and bless us, if we will repent of our sins, although it was necessary to make his own holy and well beloved Son to suffer in our stead, before he could consistently pardon us.

These are wonderful things ; and there are many other things in the Bible of the greatest importance to us. And if the Bible is not true, then we do not know any thing about God, nor about any of those things that I have mentioned. Of course you begin to ask, “is the Bible true?” And when your friends tell you that they believe it to be true, you wish to know *why* they believe it. You think so well of them, that you suppose they would not believe it, if they had no good reason : but then some people do not believe it, and it may be they have some reasons for that

THE BIBLE IS TRUE.

You want to know therefore, why your friends think it true, That is right. Do not take any thing so important upon trust, if you can find out the truth. Examine for yourself. If God speaks to anybody in the Bible. he speaks to you.

Do you remember little Samuel? When God spoke to him, he thought it was Eli; but Eli told him to say, next time, "Speak, Lord, for thy servant heareth." Now, that was the way for him to be certain that it was the Lord. If he had said, "Why Eli knows, and he says so, and that is enough for me," he would never have been certain; and, besides, he would never have had the benefit that he did receive from it.

I think the Bible is true, because I have examined the reasons that are brought forward to prove it. I have examined them *myself*, and not taken the word of others, when I could get better proof. In the next chapter you will find what are the reasons, or at least some of them; and I design, in this little book, to bring only one particular reason, or evidence, before you, so that you can see for yourself; that is, the evidence of PROPHECY FULFILLED.

CHAPTER II.

NATURE OF THE PROOF.

IF a stranger were to tell you that he saw a vessel sail up the river Delaware, at such a time, you would be likely to believe him, because you would know such a thing to be very probable. Vessels sail up the river almost every day. But you would think no more about it, because it did not interest you. But suppose a stranger should tell you, "there is a fleet of *men-of-war** coming up now, with many troops on board, and they intend to destroy the city, and kill the inhabitants, unless they submit to the king of Great Britain before they arrive," you would want to know his

* Children living far in the country may not know what "men-of-war" are. They are ships, which have a great many cannon, and sailors, and soldiers on board; and the object of them is, to fight other ships, or destroy cities, when one nation is at war with another nation. I hope the time will soon come when "nations will learn war no more," as the Bible says

authority for saying so. You would think of it, and inquire about it, and be ready to examine any proofs that he should pretend to bring; especially if it would be very dangerous to make a mistake either way.

For instance. If the strange messenger should say, "Whoever will go over to the fleet shall be safe, but whoever shall refuse or neglect to go shall be destroyed;" and, at the same time, you knew that if you *did* go, you would have to forfeit all your friends, and all you had at home, you would say to yourself, "Well, it is very important that I should do right; for if I make a mistake, I lose all, either way. I will try whether this messenger is an impostor or a true man."

And how would you go about it? Suppose he should produce a parchment, and say "here is the king's proclamation?" Then you would inquire how you could tell whether this was really the king's proclamation. Is it the king's hand-writing? No, it was written by one of his secretaries; but it has the king's own seal, which cannot be counterfeited. Now you begin to have a clue, and you sit down 'o

examine this seal, and compare it with others if you have any, either true or false.

Just so it is with the Bible. God sends it as his proclamation to us, telling us that if we submit to him, we shall be safe; if we refuse to submit, we shall perish. I will show his own words. Turn to the last chapter of Mark's gospel, and read the fifteenth and sixteenth verses, and you will find it is written thus: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Now, if we say that we can show you God's seal to this proclamation—a seal, too, that cannot be counterfeited—will you not look at it, and see whether we speak the truth or not? Do not take our word or our judgment for it, but look and judge for yourselves.

What we mean by showing you God's seal to the Bible is this: we intend to convince you that there are things in the Bible that could not have been in it if God had not given it. No deceiver could have invented it, and none could have done the things which

were done, and said the things that are said, or written.

1. The Bible is so *good* a book, that no bad man could have written it, for it would be working against himself; and no good man would have done it, because a good man will not lie.

2. There were many *miracles* performed by those who wrote or preached the things contained in the Bible, and especially by the Lord Jesus Christ, who performed many miracles in open day, before great multitudes, enemies and friends, who saw them, and could not deny them. And some of them were examined and proved in open court, among his enemies, who were trying to show that it was not so.* Now, a miracle is something that none but God can do; so that, if any man does a miracle, it is because God is with him or has sent him.

3. The Bible contains a great many *prophecies* which have been fulfilled. If I were to tell you that it would rain to-morrow, and it should happen, you would think I had

* Read the ninth chapter of John's gospel.

looked at the sky, or the barometer, and think no more of it. If I were to tell you that a particular person would be elected president at the next election, and he should be elected, you would think that I had made a good guess, or perhaps that I knew something about the people's minds. But if I were to tell you that our country would be conquered a hundred years hence, by an enemy from a particular quarter of the world; and that an individual should be born in a certain place, and be called by a certain name, who should conquer our enemies and set us free, without knowing of this prophecy, you would ask me how I knew it. And if I were to tell you that God sent me to declare it, you would think, "Well, if this comes to pass, it will show that God did send him."

And why would you say so? Plainly, because no man can tell beforehand what will happen. "Ye know not what a day or an hour shall bring forth." Men may guess some things. Or, they may, by close observation, judge pretty well about what will happen to some particular nations; but then they will, as likely as not, be disappointed. But

God alone can tell particularly, or certainly what will take place hereafter. He *has* foretold in the Bible a great many things, particularly, which *have come to pass*. This is the proof which I intend to bring from the fulfilment of prophecy.

One thing more. The prophecies are in the Bible, and can be read by yourselves. It will be necessary that the witnesses who are to prove the fulfilment should be credible; that is, should deserve to be believed. Now, if a witness is trying to prove one thing, and his words turn out, against his will, to prove another, it would show that he told the truth because he could not help it. We would believe him. That is the case with some of the writers who will be brought forward to show that the prophecies are fulfilled. They were writing to prove that the scriptures are not the word of God; and yet they show things that could not be true, if they were not his word. The other writers are such as are believed by people generally, as men of truth

CHAPTER III.

PROPHECIES CONCERNING CHRIST.

ALTHOUGH my chief object is to show, by the writings of men of our own times, and some of them not Christians, that the prophecies of Scripture have been fulfilled, I am not willing to pass the most important fact of all, though the greater part of the proof of the fulfilment of the prophecy in this case may be drawn from the Scriptures themselves. "Moses and the prophets did write" of One who should come; and many prophecies are spread through the Old Testament, describing his character; the time when he should come; the place where he should be born; the manner of his death; and many other things, for which we shall not have room in this little book.

1. *The life and character of Christ.* Moses says, in Deut. xviii. 18, when he is speaking in the name of God, "I will raise them

up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." See also Isa. ii. 1-5, and many other scriptures. When John came, and was preaching, the Jews asked him, among other questions, "Art thou that Prophet?" (John i. 21); probably referring to this very prophecy respecting the Messiah. For it is evident that Moses spoke of some one prophet who should be more eminent than any other. Now if we read the sermon on the mount, we find such wonderful wisdom and goodness in explaining the whole law of God, so as to show how we must do to be happy, that we feel just as the officers did whom the Sanhedrim* sent to take Jesus prisoner, and bring him before them. "Never man spake like this man." And so of all his parables and other teachings. He made every thing plain which was before dark. All that the world knows correctly about right and wrong, is contained in the teachings of Jesus of Nazareth.

The gentleness of his manner also was

* The Jews' high court.

foretold. Look at the fortieth of Isaiah, eleventh verse: “He shall feed his flock like a shepherd; *he shall gather the lambs with his arm*, and carry them in his bosom,” &c. To understand how this was fulfilled, you ought to read the whole of the four Gospels. How mild, and kind, and gentle he was in teaching, and bearing with the infirmities of his disciples, and healing sickness. But especially, see how kind he was to children. Mark x. 13—16.* “And they brought young children to him, that he should touch them. . . . And *he took them up in his arms*, put his hands upon them, and blessed them.”

It was also said that he should be wise, and mighty, and pious. Isa. xi. 2, “And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.” And the 5th verse says, “Righteousness shall be the girdle of his loins.” Have you not wondered, in reading the gospel, to see how Jesus always confounded his enemies, when they asked him

* Can the young reader find any other places where this is told?

hard questions and tried to entrap him ? That was his wisdom Ever so many of them, the most learned and wise, might try, but it was all in vain. As to his might, or power, you know he healed diseases that the physicians could not ; and raised the dead, and made the winds still, and the waves calm. And then his piety was seen in every thing. He loved God so as always to please him. How often, and long, and earnestly, he prayed ! and how faithfully he preached, and exhorted every one to love God. And then he could challenge all his enemies boldly, “ If I do not the works of my Father, believe me not.” John x. 37. And his enemies could find no bad action to charge against him, though Pilate asked them, “ Why, what evil hath he done ? ” and at last declared, “ I find no fault in him.”

It was foretold that he should be rejected. This is strange, indeed. He came to do good ; to deliver the people : and the Jews expected him, because he was prophesied of. And yet, when he did come, they would not receive him. If they *had* all or most of them received him, the Scripture would not have been fulfilled ; for Isaiah had said, seven hundred

years before, "He is despised and rejected of men; . . . we hid, as it were, our faces from him; he was despised, and we esteemed him not" And so it was. "He came to his own, and his own received him not," says John; i. 11.

The prophets foretold his miracles. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; the lame man shall leap as an hart, and the tongue of the dumb shall sing." Isa. xxxv. 5, 6. These things you may find almost anywhere in the Gospels. But just read what Jesus said to John's disciples, in answer to the question, "Art thou He that should come, or look we for another?" That is, Art thou the person of whom the prophets wrote, when they foretold the coming of the Messiah? "Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear," &c.

2. *The time when he should come.* This is mentioned in a number of ways, all pointing to just about the same period.

Jacob, in blessing his children, said, ‘The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come’ (Gen. xlix. 10); which means that the descendants of Judah (one of the tribes only) should continue together and be a people under their own king, and governed by their own laws, until the coming of the Messiah. Malachi says, “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple.” Mal. iii. 1. This speaks of a messenger coming *before* the Lord, and the Lord coming *to* his temple. He must come, then, *before* the temple should be destroyed. Daniel tells how it was revealed to him thus: “Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the visions and prophecy, and to anoint the Most Holy.” Dan. ix. 24.

Now, compare these prophecies with the facts. All the tribes but Judah were lost (that is, nobody could tell any thing about

them) when Christ came; but Judah still continued in their own land; had a king; had their own laws, and judges, and council; and the temple stood unhurt. But the very year that Jesus, at twelve years old, *appeared in the temple*, Archelaus, the king, was dethroned and banished, and the kingdom of Judea became a part of the province of Syria. You may learn about this by reading Josephus' Antiquities of the Jews, book xvii. chap. xiii. Josephus was a Jew, and a learned and eminent historian; and in book xviii. chap. v. he tells about John the Baptist, and how Herod took him prisoner, and killed him. John was the "messenger" who came before the Lord. Not many years afterward, the temple was destroyed—not one stone left upon another.

When the prophecies mention "weeks," you are to understand "seven years;" a day for a year. Sir Isaac Newton, the great philosopher, calculated the time of the prophecy in Daniel; and he made it just four hundred and ninety years from the time that Ezra went up to Jerusalem (read about this in the book of Ezra) to the death of Christ. There are the seventy

weeks. One week is seven years. Seventy, multiplied by seven, make four hundred and ninety. By reading a few verses more of the prophecy of Daniel, you will see other portions of time, which have been calculated, and found to tell exactly the time of the birth of Christ, and the time of the taking and destroying of Jerusalem by Titus.

Here, then, *we* can see that the time of the coming of Christ was foretold just as it happened. But you may wish to know whether the Jews could tell about it. In the first place, they had the same prophecies in their hands that we have, and could calculate by the same facts. But if you will read the New Testament carefully, you will find that they *did* expect the Messiah *at that time*. If any false prophet arose, multitudes followed him, because they were looking for the Messiah. The question of John by his disciples shows it: "Art thou He that should come?" The woman of Samaria spake of this expectation at the well. Philip told Nathanael, "We have found him of whom Moses in the law, and the prophets did write." He was expected, then Josephus tells of several

persons who pretended to be the Messiah; and that many people followed them. Even the Jews to this day own that the time is long since past when their Messiah ought to have appeared, according to their prophecies.

3. *His family, and the place of his birth.*

He was to be descended from David, and born in Bethlehem, the city of David. "There shall come forth a rod out of the stem of Jesse," &c. Isa. xi. 1. "I will raise unto David a righteous Branch" (Jer. xxiii. 5); and many other passages: so that when Christ asked the learned Jews, "Whose son is he?" they say, "the son of David." By reading the genealogies, that is, the list of the heads of families, in the first of Matthew and third of Luke, you will find that he was of the lineage of David.

When Herod inquired of the learned among the Jews, "where Christ should be born," they said, "In Bethlehem of Judea." Matt. ii. 5. And why? They tell us why. Because the prophet Micah had prophesied, "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that

is to be ruler in Israel; whose goings forth have been of old, from everlasting." Mic. v 2. They so understood it, and they were right. But yet Joseph and Mary lived away in Nazareth, in Galilee; and how shall their child be born in Bethlehem in Judea? It all turns out right. The emperor of Rome, without ever thinking of the Messiah, issues a decree, and just at the right time Joseph has to go to "his own city," Bethlehem, because he was of the line of David, to be enrolled. And there Jesus is born, just according to the prophecy! And is there another person whom this prophecy suits? Not one!

4. *The manner of his death.* Turn to the fifty-second chapter of Isaiah; begin at the thirteenth verse and read to the end of the fifty-third chapter. What a wonderful story! What dignity of character, yet what humility! What glory, and yet what base treatment he receives! What goodness, and yet what suffering! Now compare this with the twenty-seventh and twenty-eighth chapters of Matthew; the fifteenth of Mark, the twenty-third of Luke; and the eighteenth and nineteenth of John. How exactly are the prophe-

cies fulfilled ! I will only copy a few of the passages in the prophecy and of the fulfilment.

“ A man of sorrows, and acquainted with grief,” says the prophet. The Saviour prays in the garden, “ Father, if it be possible, let this cup pass from me ; but for this end came I into the world.” Again, he cries, “ My God ! my God ! why hast thou forsaken me ?” Ah ! he *did* know grief.

“ We hid, as it were, our faces from him ; he was despised, and we esteemed him not.” “ All his disciples forsook him, and fled.” The people cried out, “ Not this man, but Barabbas. Now Barabbas was a robber !” Choosing a robber before the holy Jesus !—the soldiers mocked him ; and Peter denied him.

“ He was taken from prison and from judgment ;” or, “ by distress and judgment.” *“ He was brought as a lamb to the slaughter.”* He was wounded, he was oppressed, he was afflicted. He was cut off out of the land of the living ; that is, was killed in the midst of his days, or while young. *“ He was numbered with the transgressors ;”* yet,

C

“he made his grave with the rich in his death.” In fulfilling these prophecies, they were mostly his enemies who did it. He only submitted to suffer what they did to him. *They* carried him from Caiaphas to Pilate, from Pilate to Herod, back to Pilate again; spit upon him; derided him; crowned him with thorns; whipped him; compelled him to bear his heavy cross; crucified him between two thieves; and left him to be buried by a rich man in his own new tomb! Thus *they* fulfilled the prophecies.

Many more things might be shown of the same kind, wherein the enemies of Christ, by trying to destroy him, completely proved him to be the Son of God who was foretold: but we have not room for more.

CHAPTER IV.

DESTRUCTION OF JERUSALEM.

THERE was once a large and splendid city in the land of Judea, which grew up and flourished until its greatness was known over the world. It was the city of Jerusalem. King David established himself in it; and his son Solomon, when he became king, built a glorious temple there. The king of Babylon conquered the Jews at a certain time, about four hundred and sixty or seventy years after David began to reign, and destroyed the wall, and the palaces, and the temple. It was afterwards rebuilt; and the temple was supposed to be the most glorious building, in some respects, which was then known. Where and what is Jerusalem now? A ruined city, in the hands of the Turks, who hardly suffer Jews to live there; and who only permit Christians to reside in the place

under heavy cost, and in constant danger
How did it happen? I will tell you.

God sent Moses to lead the children of Israel into the land which he had promised to Abraham. They were rebellious and troublesome, and many thousands died in the wilderness. At length they came to the borders of the promised land, and could see it. Then Moses took the opportunity to warn them of their duty; and he told them plainly and exactly, before they had conquered and possessed the land, what sort of people should conquer them, fifteen hundred years afterwards, and drive them out. And it was done. Now Moses told them that it should so happen, if they were wicked; but if they served God, they should prosper. They were wicked; and so they were destroyed, just as Moses had said. Who told Moses it would happen? God talked with Moses, face to face, and told him what to do, and what to say.

Read the twenty-eighth chapter of Deuteronomy, and you will find, at the forty-ninth verse to the fifty-seventh, as follows (besides what I leave out, to avoid too great length):
“The Lord shall bring a nation against thee

from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand: A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young. . . . And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and toward her son, and toward her daughter, and toward her young one and toward her children for she shall eat them for want of all things, secretly, in the siege and straitness wherewith thine enemy shall distress thee in thy gates."

Here are ten different particulars which were to happen, besides several that I have not copied, because I wish you to see clearly, and not to distract your attention by too many things at once. All these things came to pass about fifteen hundred years after Moses predicted them. Now, they were not yet *in* the

land. It had to be conquered, and the cities built, or rebuilt and enlarged : Jerusalem they had never seen, and it was not even a famous city then. A thousand, ay, ten thousand things must take place before these prophecies *can* be fulfilled. Who could tell that such great cities would be built ? Who knew even that the children of Israel could conquer the nations that then inhabited the land ? No man in the world could know it. But God knew, for he knows all things.

But I must show you how they were fulfilled. Ancient and Roman history will tell you some things about it. Josephus describes the siege very exactly. In old times the history of the world was for the most part confined to the eastern countries, Asia and Africa and Greece. The Roman empire did not exist until long, long after Moses was dead. And according to the opinions of people then, what is now called Italy was at a great distance—the ends of the earth : that is, beyond their knowledge. They already knew the Egyptians by sore experience : they had heard from their forefathers of the people of the east, and soon afterward became acquaint-

ed with them. Babylon, Assyria, Persia Media, were the *great* kingdoms which troubled and wasted them; besides Philistia, and Moab, and Edom, and Ammon, which were small nations just around them. But all these were so near as to be well known; and the different languages would be understood by each other, at least by the better educated. But the Latin language, which was spoken by the Romans when the time came to fulfil this prophecy, was new, and very different. I dare say you have often seen and read how bold, and strong, and hardy, and resolute the Roman soldiers were; not like the slender and delicately formed Asiatic, who would be very courageous and fiery in an attack, but soon stop or fall back to rest and gather new strength and courage.

See how exactly Moses describes a people whom he never saw, and never saw any like them! “The Lord shall bring a nation against them *from far—from the end of the earth.*” Away beyond Asia Minor; beyond the Egean sea; beyond Greece; beyond the sea of Adria—from parts now and long after this unknown! “As swift as the eagle

flieth.' The movements of the Roman army were something like those of Bonaparte; amazingly swift. They overtook and surprised their eastern enemies. And even their very standard seems to be described. "As the *eagle* flieth." They had *eagles* for their standard; just as the United States have stars and stripes on their national flag, or colours, as they are called. Only, the Roman eagle was carved out of wood, instead of being painted or sewed on cloth. "Whose tongue thou shalt not understand." Just so—a new, strange language. "A nation of fierce countenance." Bold, warlike, and strong.* "Shall not regard the person of the old, nor show favour to the young." At Gadara, and many other places, the slaughter was indiscriminate—old and young, male and female—even infants. "In all thy gates." All the cities of Judea fell into their hands. "Thy high-fenced walls come down." All the walls of the cities were razed from the foundation. "The tender and delicate woman . . . shall eat" her own offspring. Oh! this is too horrible! But it was done! Josephus tells

* Josephus' "Wars of the Jews," b. ii. ch. xx. sec. 7

about it, especially in the "Wars of the Jews." Book vi. chapter iii. section 4. Read it for yourself, and I wish you would read more about the destruction of Jerusalem, in Josephus, for there you will see these things described by a Jew. And they happened fifteen hundred years after they were foretold !

I must leave the predictions of the prophets Isaiah, Ezekiel, Jeremiah, and Micah, about the same event, for want of room. But the Lord Jesus Christ told his disciples some things which would come to pass ; and which none of the Jews but just his own true disciples would believe. Turn to the 24th chapter of Matthew : and you may look at the 13th of Mark, and 21st of Luke also. Here you see the disciples were admiring the temple. What beautiful and costly stones ! Luke **xxi.** 5. Mark **xiii.** 1. No wonder they admired it, if it was as elegant as Josephus says in book v. chapter v. It is too long to insert here. Then our Lord told them that all this splendour would be destroyed. They asked him, When ? and he goes on to tell a great many things that would happen, by which

they would know, if they believed and paid attention.

The apostle John does not record this prophecy. Why? He was the bosom friend of our Lord, and no doubt remembered it. Why did he not record it? Can you tell? I think it was because he wrote his history (or gospel) just about the time that the things happened. The other three gospels had been written many years before, and there were many copies of them all about the country; so that anybody who chose to read them, knew that Jesus had said these things. They could not be mistaken about that. But if John had written the same things, it might have been suspected that he wrote it after the things happened, and only pretended that it was prophecy. So he said nothing about it.

But did the prophecies turn out to be true? Jewish and Roman historians agree in recording the very things. *False Christs appeared* Simon Magus boasted that he was some great one. Dositheus, the Samaritan, pretended to be the lawgiver prophesied of by Moses. Theudas promised to perform a miracle, persuaded a great multitude to follow him to Jor

dan, and deceived many.* Josephus tells of many impostors, some of whom did a vast deal of mischief, and caused immense bloodshed. *There were wars and rumours of wars ; nation rose against nation, and kingdom against kingdom.* The emperor Caligula wished to have his statue (image of stone or wood) set up in the temple, to be worshipped. The Jews resisted this awful impiety, and they were so much afraid of his anger that they neglected to cultivate their fields. There were rumours and fears of wars. The wars about that time were dreadful. Every city in Syria was at war within itself—the Jews and Syrians opposed to each other. At Cesarea twenty thousand Jews were put to death, and the rest expelled. Alexandria and Damascus were in a similar condition. About sixty thousand Jews were killed in them. The Jewish nation rebelled against the Romans ; and even the Roman empire was in constant commotions. So troublous and warlike were the times, that four emperors were killed in two years. It is not often there is so much and such general war

* Josephus' "Wars of the Jews," b. xx. ch v. sec. 1

as there was then. *Famines, pestilence, and earthquakes.* There happened seven famines in the reign of Claudius Cesar, and Judea suffered much for several years ; after which sickness or pestilence came. In the same reign and that of Nero, there happened earthquakes at Rome, at Aparnea, Crete, and Campania ; Laodicea, Hierapolis, and Colosse were overthrown ; and others are recorded to have happened before the destruction of the city of Jerusalem. *Fearful sights and signs from heaven.* The Jews, in their unbelief, asked a sign from heaven, when Jesus preached to them. They had then enough to make their hearts ache and tremble. Josephus tells of them in a very particular manner ; and even Tacitus, the Roman historian, confirms his account. I do not know how these signs were produced ; but whatever they were, they were extraordinary and fearful ; and alarmed the distressed Jews very much. *The disciples were persecuted—hated of all nations for his name's sake, and many of them put to death.* Peter, Simeon, and Jude were crucified. Paul was beheaded. Matthew, Thomas, James, Matthias, Mark, and Luke were

put to death in different countries. Christians were persecuted everywhere. Nero set fire to Rome, accused the Christians of it, and persecuted them with all the fury of a demon. He even covered them with some substance that would burn fiercely, and then set fire to them, using them as lamps in the streets ! *But the gospel was published through the world.* The heathen raged and imagined a vain thing. They could not stop the work of God. In spite of their opposition, a few fishermen and other men, without power or property, carried the gospel all over and beyond the bounds of the Roman empire, *before Jerusalem was destroyed* ; and that was less than forty years after Christ was crucified.

I can only point you to another passage in which Jesus told exactly what would happen to Jerusalem ; and this was something that Moses had not said. Luke xix. 43, 44. " For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and the children within thee ; and they shall not leave in thee one stone upon

another " All this was done. The enemy came. First, Cestius Gallus, the Roman general, and in a manner that surprised every one, when he could have taken the city, turned about and fled; leaving the way open for those who believed Jesus to "*flee to the mountains.*" Accordingly, the Christians took the warning, and fled to Pella. Afterward Vespasian came, and when he was declared emperor, left Titus, his son, who continued the siege of Jerusalem until it was finally destroyed.

And there are some particulars worth noting. *Shall cast a trench about thee . . . and keep thee in on every side.* Titus built a wall all round the city, so that it became impossible for the Jews to escape. This was a wonderful work, because of its greatness, and because it was so uncommon. But it fulfilled the prophecy exactly. *Shall lay thee even with the ground.* At the command of Titus, after the temple was destroyed, the whole city was torn down, nothing being left, to tell what it had been, but three towers and a remnant of a wall; and, to fulfil another prophecy, the very ground was ploughed afterwards by Terentius Rufus.

But the fate of the temple was remarkable. The Lord Jesus had said, "*Not one stone should be left upon another.*" It was so beautiful and grand a building, that Titus, the Roman general, who had full power over the soldiers, wished to preserve it, and gave strict orders that it should not be injured. But the Lord had said otherwise, and not one jot or tittle of his word shall fail. A torch was thrown; the temple caught fire; the soldiers rushed on with fury; it could not be saved. Titus, seeing this, gave orders, and it was so entirely demolished that not one stone was left on another. Thus, in spite of himself, Titus fulfilled the word of Christ. *There shall be great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be.* The description of the distress of the people in Jerusalem during the siege of Titus is too long to copy. If you can read the account yourself, in the "*Wars of the Jews*," books v. and vi., it will be better. You will find that they had famine when the city was so full of people that a large quantity of food was necessary. Think how they must have suffered when children

would snatch the food from their parents, mothers from their children ! And a mother to eat her own sucking babe ! And she was a *rich* woman too ! All were starving with hunger. And they had so many quarrels among themselves, and killed each other so fast, that sometimes the Romans had nothing to do but wait for them to destroy each other. I cannot enlarge. Josephus relates that it appeared, by the report of an officer, from the fourteenth of the month Nisan to the first of the month Tamuz, about three months and a half, there were carried out of *one gate*, “no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies.” But this is only a little part of the miseries that came upon them. It was so dreadful that their enemies pitied them, but the seditious repented not ; and the work of death went on until all were killed, or taken prisoners, and made slaves.

And now do you not think the Bible is true ? If any one pretends to doubt it, ask him, How all these strange, unlikely things could have come to pass just according to the prophecy ?

CHAPTER V.

PROPHECIES OF THE JEWS.

WHEN God foretold the destruction of Jerusalem and all the cities of Judea, did he say any thing about the Jews? What was to become of them? This is a very proper question, and I will show you the answer.

I will just say a word here for you to think about. God was not angry at the *land* of Judea, nor the *city* of Jerusalem. The ground, the fields, the vineyards, the gardens, the houses, the streets, the temple, had not offended him. What had? Why, the PEOPLE. They were wicked; and God determined to punish them, by destroying thousands of them, taking away their pleasant homes, and driving them from the land of their birth, which they loved. We will see what he said about it beforehand.

Now I wish you to take your Bible, and

turn to the passages to which I shall refer you. I would copy them here, but it would take up too much room in this little book. But do not fail to read them all carefully. Read for yourself.

In the first place read what Moses says. Lev. xxvi. 33. 36—39. 44. In Deut. iv. 27, he says partly the same thing. And then in chapter xxviii. of the same book, ver. 25. 28, 29. 32—34. 37—46. 59. 64—68, some of the same, besides some other things are said. This is not all, but this is enough from Moses. Is it not dreadful?

Other prophets, many or all of them, whose writings are in the Bible, have said things very much like these that Moses says. Jer. ix. 16; xxiv. 9, 10; xxix. 18, is very plain. Amos ix. 9, and Hosea ix. 17, repeat the same things. Isaiah, in vi. 10—12 (which you may find quoted by our Saviour in Matt. xiii. 15, and by Paul the apostle in Acts xxviii. 27, to show how hard-hearted and wicked the Jews were), foretold the same scattering, and why it shall be; and Amos, ix. 4, shows that even in captivity the judgments of God should follow them.

Now I wish you to put a mark at each of these places, and take your pencil and mark opposite each verse that is quoted, so that you can readily turn to them, and read them again and again, and compare them with what history tells you about the Jews since our Saviour's time. Some of you have heard, and may be have known yourselves, how the Jews have been treated in our own country, where they enjoy more peace and liberty than anywhere else on earth.

Now did all these things happen, as they were foretold? There is no history more true, or more fully known than that of the Jews. And I do not know that I could find any better way of telling you what *has happened* to them, than just to use the very words of Moses, Isaiah, Jeremiah, Amos, and Hosea, which I have requested you to read. And some of these prophecies were written fourteen hundred years; and the very latest of them more than five hundred years *before they began to take place*.

Now think of that. Who could have told, five hundred years ago, who should be the President of the United States now? Five

hundred years ago, not one person in that part of the world from which our forefathers came knew that there was such a land or country as America. But now it contains many millions of inhabitants who came to it, or whose forefathers have come to it since that time. Nobody knew about it then; and most people thought Columbus was a fool for trying to find such a country.

But look here ! In the Bible, several men tell, five hundred years, some seven hundred, and one of them fourteen hundred years before *the beginning* of these things, just how it would be. And that is not all. If anybody were to read these prophecies without knowing what had happened, he would say that they were very unlikely, and some of them almost impossible, they are so strange. Yet they did happen; and some of them are taking place now, every day, in the face of the whole world. Who then told of them beforehand ? God, only. "Holy men of old wrote as they were moved by the Holy Ghost." That is, they wrote what God chose.

Let us look at a few things. *They were to be plucked off from their own land* This i

awfully fulfilled. The Romans not only destroyed their cities, and wasted their country, so as to leave them no homes nor food, but they who were not killed in the wars, or taken into slavery, were driven out by force from Judea, and took refuge in the surrounding countries. But they loved their country, and wished to get back; and about sixty years after, they were deceived by an impostor, and hoping for the Messiah (though they they had rejected the true Messiah), they were so numerous in Judea as to revolt. But after two years' desperate war, so dreadful was their overthrow, that heathen writers say very few of them escaped. Judea was laid waste, and left as a desert.*

They were to be sold for bond-men and bond-women, and no man should buy them. This seeming contradiction was fulfilled. They were carried into Egypt in ships, and sold for slaves, until the demand ceased or account of their great numbers; and multitudes of them could not find any purchasers.

They were rooted out of their land in anger, and in wrath, and in great indignation

* Dion, book 69.

A public edict (or law) of the emperor Adrian made it a crime, which was to be punished with death, for a Jew to set foot in Jerusalem; and even forbade them to look at it from a distance. Heathens, Christians, and Mohammedans have at different times possessed Jerusalem: Saracens and Ishmaelites have overcome it; but the children of Israel have not been allowed to possess it, though they have always continued to long for it, as the home they desire. And to this day, the haughty Turk, who dwells there, treats the few Jews who drag out miserable lives there with scorn and tyranny; so as completely to fulfil the words of the prophet, "*The stranger that is within thee shall get up above thee very high, and thou shalt come down very low.*"

But where should they go? They were to be scattered among the nations; among the heathens; among the people, even from one end of the earth to the other; removed into all kingdoms of the earth; sifted among the nations, like as corn is sifted in a sieve, yet not the least grain fall upon the earth. You cannot think of any wider or more com-

plete dispersion than this. And it was done. There is not a country on the face of the earth where there are no Jews. They are found alike in Europe, Asia, Africa, and America. They are citizens of the world—without a country. There are *many* in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Great Britain they are more thinly scattered. In Persia, China, and India, they are *few in number among the heathen*. In the frozen regions of the north, and on the burning sands of Africa, even beyond the reach of European travellers, they are found or heard of. And they are everywhere Jews; living among the people of the countries, yet separate from them. You know that the people of the United States are from various parts of the earth; some came from England, some from France, Germany, Spain, Italy, Holland, and a great many other places; and we all are descended from them. And it is only three or four hundred years since we began to come, and we are all mixed up together into *one people*, so that a stranger could not tell which part of the world any of our

fathers came from by our dress, or language, or manners, or religion. So it is everywhere. In two or three generations all distinctions are lost. But not so with the Jews. They remain what they were at first, so that they can be picked out; and, moreover, they *wilt not* unite with the people with whom they dwell.

And this is the more strange, as they are everywhere persecuted because they are Jews. God had said they should be *removed into all kingdoms for their hurt,—and among those nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart;—and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life;—and thou shalt become an astonishment, and a proverb, and a by-word among all the nations whither the Lord shall lead thee.* Enough! You have read all these and more in the prophecies to which I referred you.

And it has been all fulfilled. Kings have passed bloody laws, and persecuted them to death. Mobs have massacred them even

more dreadfully. Kings and people, heathens, Christians (so called), and Mohammedans, differing in other things, agree in trying to ruin the Jews. They have from age to age run through misery, and persecution, and torrents of their own blood. Constantine (the first Roman emperor who professed to be a Christian), after having put down a revolt of the Jews, had their ears cut off, and drove them as fugitives and vagabonds into different countries, where they had to show the mark of their sufferings and infamy. And so it has gone on. From century to century they have been banished from place to place, shut up in corners of towns; insulted and injured by the meanest as well as greatest of the people, and liable to be put to death by law or without law; and there was none to protect them. At some places it was fine sport to stone them and abuse them; and if they resisted, they were killed. In one instance, in York, in England, fifteen hundred Jews, part of them women and children, were refused all quarter, and became so frantic with despair, that they killed each other. There is not room to tell you half the ways in which they have

been cruelly treated. And in most parts of the world they have to bear the yoke of iron yet. In Mohammedan countries they are generally shut up in one particular quarter of every city, and have to wear a particular dress. In Persia they are an abject race. At Tripoli when any criminal is condemned to death, the first Jew who comes along is compelled to be the executioner. In Egypt they are still despised and persecuted. In Arabia they are treated worse than in Turkey. The Jews are astonished at any act of kindness which is done them in Asia or Africa. Till within the last fifty years, the burning of a Jew has been the highest delight of the Portuguese. In Prussia and Germany they were persecuted until lately. The Pope of Rome has lately passed some severe laws; and the emperor of Russia has done the same. My heart aches to write of their sufferings: I must stop.*

* I wish to say to my young readers that these persecutions are not only cruel, but wicked, on the part of those who do it. It is right for God to punish them, for they have sinned against him. But man has no right to be cruel. When your father is offended with you, it is not right, on that account, for your brothers or sisters to abuse you. Just so in this case. God said it would be so, because he knew how cruel and wicked men would be; but he did not com

BUT why is it so? Why do they not embrace the Saviour who died for them, and live? Why do they not see the truth by the fulfilment of these prophecies of *themselves*; and repent, and turn to God? It is wonderful; but God explains it in the same prophecies. If they *had* discovered this long ago, the prophecy would not have been fulfilled. For God had said that *they would be smitten with blindness and astonishment of heart;—that they would continue long having their ears deaf, their eyes closed, and their hearts hardened;—and would grope at noon-day as the blind gropeth in darkness.* And so it is. They have these very prophecies, and read them, in the Old Testament, which they prize highly: but they do not see that the Scriptures are fulfilled, though it is so plain. And they know the time is past in which the Messiah should come; and yet they look for him to come hereafter. Their explanations of the Scripture prophecies are foolish, and some of their opinions are wicked as well as absurd.

And anybody to do it; and he will punish those wicked persecutors for it. They did it, not to please God, but to gratify their wicked feelings. Never persecute a Jew, or anybody else.

There is one thing more about the Jews which is yet to happen. God has said—*“But he that scattereth Israel, will gather him and keep him.”* Jer. xxxi. 10. *“But fear not thou, O my servant Jacob; and be not dismayed, O Israel; for behold I will save thee from afar off, and thy seed from the land of their captivity. . . . I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure.”* Jer. xlv. 27, 28. *“The children of Israel shall abide many days without a king . . . and without a sacrifice. . . . Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the LAT-TER DAYS.”* Of all the nations or people on the earth, or that ever have been, there is but one people of whom these things ever *can* be true; and they are the Jews. Where are the great kingdoms that wasted and ravaged Judea in ancient days? They are lost. They cannot be found. Their desolation is complete and for ever. Of all the ancient empires, Persia alone remains,—the kingdom

that showed kindness to the Jews, and enabled them to rebuild their city and temple. And Rome, proud Rome, the empire of the Cæsars, is crumbled, the fragments broken to pieces, and sunk into a government of priestcraft and trickery ! But the Jews scattered abroad over the earth, yet dwell alone there, and are ready at the warning to go back to Jerusalem. And every Jew in the world expects to be restored to the promised land ; is waiting for it, and hoping and teaching his son to hope and be prepared for it !

When this will take place, we do not know. But the way seems preparing. The Jews are getting more liberty and more knowledge. And there are some movements in Turkey, and especially in Palestine (the promised land), that seem to look like a speedy fulfilment of this prophecy. At any rate you see *it can be done !* As soon as the way is open and prepared by some more changes in the nations, the Jews will, no doubt, return to their own land ; and then return to God by Jesus Christ their Saviour ! I think some of the young persons who read this book will see it

CHAPTER VI.

PROPHECIES OF THE LAND OF JUDEA, AND ITS
NEIGHBOURHOOD.

SUPPOSE some one, who was an enemy to our country, should deny the truth of Marshall's Life of Washington, and should write a book to prove that Washington was not so great and good a man as he is said to be ; and suppose this writer, in the course of his book, should tell things that proved Washington to be just such a good and great man as these histories say he was,—what would you think ? But suppose this enemy should put down in his book some *of the very things* that Marshall and others have told, all the while trying to prove that they did not write the truth ; what then ? I think you would say, “ This man forgot to read the books he was contradicting. He did not know what he was about.” And you would set it down that he happened to let out the truth when

he did not mean to do it. Just so it is with some men who have written books denying the Bible. They *try* to show it to be false, and they *do show* it to be true.

In the Old Testament there are a great many prophecies about the land of Judea, foretelling how desolate it would be, when the Jews should be scattered over the earth. I will bring some few of them before you, and show what infidels and others say about that land.

But I wish to tell you one thing first, and hope you will remember it. Mr. Voltaire, a French writer of great talents and learning, who did not believe the Bible, or at least tried to prove it untrue, undertook one time to make people believe that Judea was *always* a barren waste, and so it was not wonderful that it is so wild and desolate *now*. He fairly ridicules the scripture account of its former fertility and wealth. But Mr. Voltaire only proved his own ignorance or wickedness, instead of the thing he tried to make out. Josephus, who lived there before the country was laid waste, tells how fruitful it was, and how thick the cities stood over the

land. And Tacitus, a Roman and heathen historian of great note, tells the same thing; and so do several other heathen writers.

And that is not all. Mr. Volney, another French infidel writer, who travelled over Judea, and wrote a book *on purpose to deny the Bible*, confesses that he saw enough, himself, to convince him that the country was, in old times, just as rich and full of inhabitants as the Bible represents, though now desolate. I will copy some of his own words, translated into English, and though it is not as plain as I write (because the translator was not writing a book on purpose for children), yet I hope you will not leave the passage till you understand it perfectly. He says—
“There is nothing to contradict the great population of high antiquity. Without appealing to the positive testimony of history, there are innumerable monuments which depose in favour of the fact. Such are the prodigious quantity of ruins dispersed over the plains, and even in the mountains, at this day deserted. On the remote parts of Carmel are found wild vines and olive trees, which must have been conveyed thither by the har-

of man; and in the Lebanon of the Druses and Maronites, the rocks, now abandoned to fir trees and brambles, present us in a thousand places with terraces, which prove that they were anciently better cultivated, and consequently much more populous, than in our days." Mr. Gibbon, another infidel writer of great note, says—"From the age of David to that of Heraclius, the country was overspread with ancient and flourishing cities; the inhabitants were numerous and wealthy."

A great deal more might be added from these and other writers, to show how rich and full of people, and cities, and villages Judea was once.* How is it now? If you will read what Moses wrote, before the children

* In this country young people can hardly think how it was. Suppose, besides Philadelphia, and Lancaster, and Harrisburgh, and Pittsburgh, and all the other towns and villages that are in Pennsylvania, you should take New York, and Boston, and New Haven, and Hartford, and Newport, and Portland, and Portsmouth, and Albany, and Utica, and Rochester, and Baltimore, and Washington city and Norfolk, and Richmond, and Charleston, and Savannah, and New Orleans, and Natchez, and Nashville, and Cincinnati, and all the flourishing cities and towns in the United States, and put them into Pennsylvania, or indeed into New Jersey; do not you think they would stand pretty

of Israel entered into this land; and what the other prophets wrote while they were living in it, and while it was so wealthy; telling what would come to pass, you may see just what has happened. But I will bring a few of these prophecies before you.

In the first place, there were to be few left Deut. xxviii. 67. "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude." I have shown that scarcely any Jews are left in their own land, though they were once so numerous, and in fact the whole population of that country now is but small. Isa. i. 7. "Your country is desolate, your cities are burnt with fire: *your land, strangers devour it in your presence, and it is desolate as overthrown by strangers.*" Mr. Volney writes thus—"In the year 622, the Arabian tribes collected under the banners of Mohammed, and seized, or rather laid it waste. Since that period, torn to pieces by the civil wars of the Fatimites and the

thick? Well, I suppose it would not be more so than Palestine was, before the time of the destruction of Jerusalem, when the Jews were driven out. And the cities were more elegant, and larger, and more strongly built.

Omniades ; wrested from the califs by their rebellious governors ; taken from them by the Turkmen soldiery ; invaded by the European crusaders ; retaken by the Mamelouks of Egypt ; and ravaged by Tamerlane and his Tartars—it has at length fallen into the hands of the Ottoman Turks.” Yes, the infidel writer says it has been just as the Bible said it would be—*overthrown by strangers—devoured by strangers—desolate—destruction has come upon destruction.* See Jer. iv. 20.

Moses writes (speaking in the name of God), Lev. xxvi. 31, “*And I will make your cities waste.*” So many travellers agree in telling of the ruins of cities, that I have not room for them. From Mount Tabor, a vast plain is seen covered over, as it were, with the ruins of cities and villages, and the mountain itself contains them. Of the celebrated cities Capernaum, Bethsaida, Chorazin (read Matt xi. 21—23. Luke x. 13—15), Gadara, and others, nothing remains but shapeless ruins. Some remnants of Emmaus may be seen. Cana and Nain are little places. Cesarea is desolate. Arimathea and Tiberias almost in ruins. Of the towns on the lake o

Tiberias no traces are left. Zebulon is a heap of ruins. The ruins of Jericho cover a square mile—a complete desolation; no palm trees nor balsam, nor any other trees left. *Bethel* is not to be found.* And so it is on the land. *The cities are laid waste.* There lie the ruins, to show that they *were*; and also that they are *now waste*. God said it: and it is done.

“And I will bring your land into desolation;—and your land shall be desolate.”

Lev. xxvi. 32, 33. I only select a few, and leave a great many things without saying any thing about them. All travellers say the same about this. The plain of Esdraelon, covered with a rich, black mould for nearly three hundred square miles, is a solitude; almost entirely deserted; the country, a complete desert. “In the valley of Canaan, formerly a beautiful, delicious, and fertile valley, there is not a mark or vestige of cultivation.”

“Carmel is the habitation of wild beasts.” “The art of cultivation,” says Volney, “is in the most deplorable state; and the countryman must sow with the musket in his hand.

and no more is sown than is necessary for

* Read Amos v. 5.

subsistence. Every day I find fields abandoned by the plough." You see, even by this short account, that "*the field is wasted, the land mourneth,*" and has become "*a desolate wilderness.*" Joel i. 10; ii. 3.

Yet God did not intend to destroy the *soil*, as he did in Babylon. He says (Isa. vii. 13), it shall be *like a teil-tree, and as an oak, whose substance is in them when they cast their leaves*. You know that oak trees, and all kinds of trees except evergreens (such as pine, cedar, &c.), shed their leaves in the autumn, but remain alive, and in the spring put out leaves again. The prophet says the land shall be just like these trees. It shall be stripped bare, as they are in the winter, but the substance shall be in it, ready to flourish again when the proper time shall come. And so travellers say the land is—very rich, but desolate because it is not cultivated. For instance, Volney says, "The land is fat and loamy, and exhibits every sign of the greatest fecundity," or fruitfulness. And he says, too, that within the distance of sixty miles, if men were to try, they might raise the fruits of the most distant countries

Matte Bran, the geographer, writes, "Galilee would be a paradise, were it inhabited by an industrious people, under an enlightened government. Vine stocks are to be seen here a foot and a half in diameter." I saw once, in the 'American Bottoms *which is the richest part of the state of Illinois*, a wild grape-vine which I suppose was about a foot through; and it was thought a *mammoth vine*, even there. God is keeping the land of Palestine strong, and empty of inhabitants, so that the Jews can abundantly support themselves when they return to it; as you know he is keeping *them* ready, all over the world, to go to that land when the time is fulfilled.

"*I will give it into the hands of STRANGERS for a prey, and unto the wicked of the earth for a SPOIL. The ROBBERS shall enter into it and defile it.*" Ezek. vii. 21, 22. It seems strange that an infidel writer, while he is opposing the Bible, should use the *very words* of Scripture, and thus show how exactly the word of God is fulfilled. Volney, in speaking of the frequent invasions by different nations, says, "they have introduced a succession of

strangers.” And again he says, “ When the Ottomans took Syria from the Mamelouks, they considered it as the *spoil* of a vanquished enemy. According to this law, the life and property of the vanquished belonged to the conqueror. The government is far from disapproving of a system of *robbery* and plunder which it finds so profitable.” So an infidel declares it is given to *strangers* for a *spoil*; and the *robbers* have entered in.

In Jer. xii. 10, we read, “ *Many PASTORS have destroyed my vineyard, they have TRODDEN my portion under foot, they have made my pleasant portion a desolate wilderness.*” The prophecies not only tell what particular parts shall suffer, and particular cities; but often describe the kind of people that shall possess each place. *Pastors* are those who keep flocks of sheep, or goats, or other cattle, like shepherds. They do not settle down on a place, and dwell there, and cultivate it; but wander over districts, large or small, according to circumstances. Volney has a long chapter in one of his books entitled “ Of the *pastoral* or wandering tribes of Syria.” He tells of *Turkmen* about thirty thousand:

•

“whose whole property consists in cattle.” He says the Curds have about “twenty thousand tents and huts” (for families); and they are *pastors* and wanderers like the Turkmen: and he also describes the Bedouin Arabs. He says, “The Turkmen, the Curds, and the Bedouins have no fixed habitations, but keep *perpetually wandering* with their tents and *herds*. The Arabs spread over the whole portion of Syria, and even the plain of Palestine.” So it is, that *many pastors* wander over the country continually, as if on purpose to *tread it under foot*. And so an infidel bears witness to the truth of the Bible.

But hear him again. Isa. xxxii. 14, “*The forts and TOWERS shall be for DENS for ever.*” Tolney—“At every step we met with ruins of *towers*, dungeons, and castles, with fosses, frequently inhabited by jackals, owls, and *corpions.*”

Moses prophesies (Lev. xxvi. 22): “*Your highways shall be desolate.*” Isa. xxxiii. 8, “*The highways lie waste; the wayfaring man ceaseth.*” So many cities as there were, here must have been a great deal of travel. Only think, now many stage-coaches, steam-

boats, rail-road cars, wagons, carriages, horses, and footmen are every day passing from New York, Boston, Philadelphia, Baltimore, Washington, &c., in every direction. Roads and rivers are thronged with travellers, or 'way-faring men,' as the Scripture calls them. But there the cities were nearer together, and more people lived in them; and of course there were many roads and travellers. Isaiah says, in his day, "the land was full of horses, neither was there any end of their chariots." To this day there remain proofs of there having been many paved ways in Rome and elsewhere. But now, as Volney says, "In the interior part of the country there are neither great roads nor canals, nor even bridges over the greatest part of the rivers and torrents. . . . Nobody travels alone, from the insecurity of the roads. One must wait for several travellers who are going to the same place, or take advantage of the passage of some great man, who assumes the office of protector, but is more frequently the oppressor of the caravan. The roads in the mountains are extremely bad; and the inhabitants are so far from levelling them, that they *endeavour*

to make them more rugged, in order, as they say, to cure the Turks of their desire to introduce their cavalry. It is remarkable that there is not a wagon nor a cart in all Syria." And the same writer describes the stopping places, called khans—for there are no inns anywhere—as nothing but bare walls, covered with dust, and sometimes abounding with scorpions. The traveller finds his own provision and lodging. Another traveller says, "There are no carriages in the country, under any denomination." Another says, "Among the hills of Palestine the road is impassable; and the traveller finds himself among a set of infamous and ignorant thieves, who would cut his throat for a farthing, and rob him of his money for the mere pleasure of doing it." Is not the prophecy fulfilled?

"*I will make your cities waste, and bring your SANCTUARIES into desolation.*" Lev. xxvi. 31. "*And the high places of Isaac shall be desolate, and the SANCTUARIES of Israel shall be laid waste.*" Amos vii. 8, 9 "*The PALACES shall be forsaken.*" Isa. xxxii. 14. "*I will destroy the remnant of the SEACOAST.*" Ezek. xxv. 16. "*I will make the*

CITIES *waste*.—*The LAND shall be utterly spoiled.*” Such are the prophecies. Now read how all this is done, in one short sentence of Volney. “The *temples* are thrown down the *palaces* demolished ; the *ports* [sea-coast, filled up ; the *towns* destroyed ; and the *earth*, stripped of inhabitants, seems a dreary dwelling-place.”

This same learned infidel seems astonished beyond measure at what he sees in that land. He writes as follows : “ Good God ! from whence proceed such melancholy revolutions ? For what cause is the fortune of these countries *so strikingly changed* ? Why are so many cities destroyed ? Why is not that ancient population reproduced and perpetuated ? I wandered over the country ; I traversed the provinces ; I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, *said I to myself*, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. *What are become* of so many productions of the hands of man ? What are become of those ages of abundance and of life ? ” Wonderful

indeed! But not more wonderful than that Mr. Volney himself, a citizen of France, so far distant, and while writing to disprove the the Bible, should so exactly fulfil a prophecy of the Bible concerning that same land. I seems almost as if he wrote these lines because he could not help it. Read Deut. xxix. 22—24. “THE STRANGER THAT SHALL COME FROM A FAR LAND SHALL SAY, *when they see the plagues of that land . . . Wherefore hath the Lord done this unto the land? what meaneth the heat of this great anger?*” How exactly do the exclamations correspond! But when the unbeliever cries out thus in astonishment, the believer answers in the words of the same prophecy: “*Then shall men say, Because they have forsaken the covenant of the Lord God of their fathers.*”

Yes! this is the true reason why all this desolation exists in Judea. How can any one walk through the land, and see all this, and know that it was foretold so long ago, and so exactly, and yet refuse to believe the Bible? O what a hard heart such a person must have! And how can any one see and believe these things, without trembling to

think what an evil and bitter thing sin is ! O let not the day or night pass on which you read this, without full pardon from Him against whom you, as well as the children of Israel, have sinned. If his threatenings against *them* came to pass, are *you* safe ? ‘ *How shall we escape, if we neglect so great salvation,*’ as He offers in Jesus Christ ?

CHAPTER VII.

COUNTRIES ROUND ABOUT PALESTINE, ETC.

IN showing you what God said should happen, and what has happened to the countries with which the children of Israel used to have intercourse, I must be very brief, or else this book will be larger than we wish. But still I want you to see and think about them; and remember, God takes notice of everybody, great and small, and will treat them all according to their conduct.

AMMON. The Ammonites, you know, descended from Lot, who escaped out of Sodom because they believed and obeyed God. The people became very wicked and cruel, and God threatened to destroy them. He sent Ezekiel to prophesy of them. Read Ezek. xxv. 2—10. I put down part only. “*Son of man, set thy face against the Ammonites, and prophesy against them. . . . I will make Rabbah a stable for camels, and the Ammonites a*

couching place for flocks." Mr. Gibbon the infidel historian, tells us of the former riches of Ammon ; and Mr. Volney speaks of the many ruins with which it is covered. Other travelers say the same. And Mr. Buckingham describes a building made out of the ruins of older buildings, which was used by shepherds to keep their flocks in at night. He says he lay down among flocks of sheep and goats, close beside the ruins of Ammon, and was disturbed by their bleating all night. See how exactly the word of God is fulfilled !

MOAB. Moab came also from Lot, the nephew of Abraham. And the people were as wicked perhaps as the Ammonites, and much is said about what should be done to them. Read the xlviii. chapter of Jeremiah, and I could show how it all has come to pass ; but I will only copy the 28th verse. "*O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.*"

Mr. Volney here again shows that the Bible is true. He says the peasants are so much in dread of being robbed, that as soon as they gather in their harvest, they hide it in secret

places, and *retire among the rocks* which border on the Dead Sea. And Mr. Seetzen, another traveller, relates, that there are “many families living in caverns,” and calls them “the inhabitants of the rocks.” And so particular is the fulfilment of the other prophecies concerning Moab.

IDUMEA, or EDM. This country lies south of Judea, and between that and the Red Sea. You remember it belonged to the children of Esau, Jacob’s elder brother. The Edomites would not let the children of Israel pass through their country, when on the way to the promised land, though Moses promised to go quietly, without doing them any harm. They were very powerful and rich, and often joined the enemies of Israel. God foretells a greater and more terrible destruction to Edom than to any of the others. Isaiah, Jeremiah, Ezekiel, Joel, Amos, Obadiah, and Malachi, all prophesy against it. Cannot my young readers find out all the passages and mark them down on the margin? Open to Jeremiah xlix. and read from the 7th to 10th and from 12th to 18th verses. This is part of it: “*But I have made Esau bare, I have*

uncovered his secret places, and he shall not be able to hide himself. . . . Thy terribleness hath deceived thee, and the pride of thine heart. O thou that dwellest in the clefts of the rock, that holdest the height of the hill : though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. And Edom shall be a desolation ; every one that goeth by it shall be astonished." Volney says, that within three days journey, there are upwards of thirty ruined towns, absolutely deserted ; that among some of the ruins, the Arabs sometimes fold their cattle, but generally avoid them on account of the enormous scorpions with which they swarm. How desolate ! Job lived here in his day, and how rich he was ! and now, every traveller speaks of the country as a desert, with none but the fiercest Arabs dwelling in, or rather wandering over it !

There are two or three expressions in the above prophecy, which I wish you to notice "*Thy terribleness—pride—that dwellest in the clefts of the rock—make thy nest as high as the eagle.*" Now would you not think it

strange to see a city *with the houses cut into the rock*, just where it stood in the side of the mountain? And how powerful and safe such a city would be! Well, there was a city of Edom, near its border, called PETRA, which means a rock, that was built partly on the plain between two rocky hills, and part of it was just cut in these solid rocks, one room above another, until they reached very high; just as the eagles build their nests, in such high places in the rocks. One would think such a city could not be destroyed without an earthquake. And yet, there the rocks stand, and the elegant pillars and splendid buildings still to be seen; but those that were built by man with mortar, as we build, are thrown down, so that the ruins only are to be found. But these strong, high rooms are empty, without inhabitants. Only wild beasts, and birds, and serpents dwell there. I do not know *how* this city became so desolate; but God said it, and it is done. All its *terribleness* could not save it. The *nests* like the eagles were not too high for God to reach. Their *pride* deceived them. They are *brought down*. God said, Ezek. xxv. 13, “*I will make it deso-*

ate from Teman.” At present, *Teman* is the only inhabited place in the portion of the country here spoken of.

Now look at another prophecy, or rather two Isa. xxxiv. 10, “*None shall pass through it for ever and ever.*” Ezek. xxxv. 7, “*I will cast off from it him that passeth out, and him that returneth.*” Idumea is so situated, that it is the most direct way from Egypt to Judea, and formerly it was used as the highway of commerce. But now the roads go only on the border, and touch here and there. Volney says—“This country has *not been visited by any traveller.*” Captains Irby and Mangles, who wished to travel through part of it, were near losing their lives, and produced a bloody war. The Arab Sheikh (or head man of a party of Arabs) vowed, that “if they *passed through* his lands, they should be shot like so many dogs.” They at length were allowed to visit Petra, which is on the border, but had to return so soon that they could not examine the ruins closely. A number of travellers tried to pass through, and failed. One by the name of Burckhardt, dressed like one of the people,

and spoke their language, and appeared just like one of them, so that he went among them with less difficulty. He contrived to go over a considerable part of Edom. Another, by the name of Seetzen, did pass through it. But they both died before they returned to Europe. It was as God said: "I will cut off from it him that passeth out and him that returneth."

LEBANON. You know this is the name of the mountain where so many beautiful cedar trees grew. It was very celebrated. Volney thinks to ridicule the Scripture description by writing thus: "'There, amid the crags of the rocks, may be seen the *not very magnificent* remains of the boasted cedars.'" I suppose he did not *think* what the prophet had written should take place, or he would hardly have fulfilled it himself. *Lebanon is ashamed and hewn down*, said Isaiah. xxxiii. 9. Read also x. 33, 34, and Ezek. xii. 14. Volney adds, in a note, that there are but four or five of these trees which deserve any notice. Well, so it was to be. Isa. x. 19, "*The rest of the trees of his forest shall be few, so that a child may write them.*"

NINEVEH. This was one of the oldest cities, and largest, after the flood. Jonah was sent to prophesy there ; and they repented at that time, and were spared. But they sinned again, and God sent Nahum, about one hundred and fifty years afterwards, to prophesy, and leave it in writing. You can read it in the book of Nahum. In the first chapter and eighth verse it is written, "*But with AN OVERFLOWING FLOOD he will make an UTTER END OF THE PLACE THEREOF.*" "*Nineveh is of old like a pool of water.*" Nah. ii. 8. An ancient historian relates, that after a long siege in vain, the enemy of Assyria was helped by an *overflowing of the river*, which beat down a good deal of the wall, and so it was taken. "*She is empty, void, and waste.*" Nah. ii. 10. How strange ! So *empty, void, and waste* is Nineveh. God has made such an *utter end of the place* that it is not known where Nineveh stood ! Some think they have found it, but none are certain. What is *supposed* to be Nineveh is only a parcel of mounds of earth : no brick or stone.

BABYLON. I shall not say much about this great city, because I wish you to read a

book in the Sabbath-school library, called "The Fall of Babylon," which tells more about it. There you will see how large the city was; how high its walls, and how thick; and you will see how it was taken by Cyrus; and afterwards by one after another, until it was destroyed. And you can compare all of it with the different prophecies by Isaiah and Jeremiah, which would be enough to fill a great many pages here. You may learn how God called Cyrus by name, before he was born; and told, by Isaiah, one hundred and fifty years before it took place, how he should take Babylon; and how the king of Babylon should be reveling and drinking (as Daniel tells us); and how Cyrus turned the river so as to pass in the channel under the wall, and through the "two-leaved gates," which were carelessly left open that night, and took and destroyed the city.

But I must point you to one or two prophecies, and show how they are accomplished. Isa. xiii. 9, "*Behold, the day of the Lord cometh cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners out of it.*" Ver. 19—21,

‘*Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their folds there; but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures,*” &c. Now it was said of Ammon that it *should* be a fold for flocks, to show how desolate it should be. But Babylon shall *not* be so. Why? It shall be a great deal *more* desolate. And I cannot tell you, in few words, more exactly what has happened to Babylon than Isaiah did. A great many travellers have seen and described it. All agree so far that it is easy to know the truth. All tell us of great and extensive mounds and ranges of earth, covering a great many miles square, with the remains of the wall. It is only earth, however, for all the bricks have been carried away to build other cities that have also become ruins. And the *Arab* is afraid to *pitch tent* or fold his flocks there, on account of wild and fierce animals that harbour in the ruins and mounds

Bel boweth down. Bel is confounded. Be: means the tower of Babel, or Belus, which was about one-eighth of a mile high, and about the same through, on the ground; or nearly six hundred feet. A ruin called Birs Nim rood is supposed to be this temple, and is fallen down so as to cover more ground than when standing; but it is not so high. *I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.* A traveller says that the appearance of this place is such that it cannot be accounted for, except by supposing that it was *struck and burnt with lightning*, or exposed to the *fiercest fire*. The bricks are completely melted and run together, so as to be as hard as glass. The walls, and indeed the city generally, was to be *taken from thence*—carried away; and so the bricks, as I said, have been taken away to build other cities. But of this “burnt mountain” it was said, “*They shall not take of thee a stone for a corner, nor a stone for foundations.*” This mass of bricks, so vitrified (that is, burnt into glass), is so hard that they cannot break it into pieces fit to build with; so that while

they have removed almost all the rest, and dug over the whole ground for bricks, these remain on the spot where they fell. *Wild beasts of the desert shall lie there.* Sir Robert Ker Porter saw two or three majestic lions on the heights of the Birs Nimrood, as he came towards it; the broad prints of their feet were left plain on the soil; and bones of goats and other animals lay at the mouths of caves or other holes in the ruins. The guides, who are Arabs, tell travellers that beasts of prey are plenty there; and they will not encamp or spend the night on the spot. "*Neither shall the Arabian pitch tent there*"! said Isaiah.

THE ARABS. I must say a word or two about this strange people, and then will leave you to think about it. They are the descendants of Abraham by Ishmael, as the Jews came from him through Isaac. Read the sixteenth chapter of Genesis. You see in the twelfth verse the prophecy which tells what sort of people should come of him, and how they should live and act. "*And he will be a wild man; his hand will be against every man, and every man's hand against*

him ” You have read and heard a great deal about the Arabs, I suppose, and know how true this is. I need not say any thing about it, therefore, only to copy what Mr. Gibbon says in a book that he wrote to prove that the Christian religion did not come from God. It is very short, but it is almost the same words that you find in the Bible. He says they are “ ARMED AGAINST MANKIND ” ! And it is indeed so. Their hand is *against every man*, and every man’s hand is against them. God said it would be so, more than three thousand seven hundred years ago ; and it is so to this day. But see again. It was not that they should be shut out from the rest of the world, so as not to have opportunities to become civilized. The prophecy says, *He shall dwell in the presence of all his brethren*. And thus they have been, and are. A long time—near two thousand years—in the neighbourhood of the children of Israel, and ever since surrounded by polished nations, they always were, and still are wild, and rude, and fierce. They disdain to learn any thing from others, though dwelling in their presence.

There is another strange thing here If you

will read the thirty-fifth chapter of Jeremiah, you will learn about a peculiar people—the Rechabites. They are descended from Hobab, Moses' father-in-law. You see, one of their forefathers, by the name of Jonadab, who was the son of Rechab, commanded them not to build houses, nor drink wine for ever. And they would not do either. Even the prophet could not persuade them to drink wine, though it was nearly three hundred years after Jonadab had said so. But he said *for ever*; and they thought of that. Well; God was so much pleased with what they did, that in the last verse he says by the prophet, "*Jonadab the son of Rechab shall not want a man to stand before me for ever.*" That is, they shall always worship God, and not idols, just as long as they continue to do the same thing, as commanded by their father. Now, it was found, not long since, that this people still exist, a separate people, in the midst of Turks and Arabs, yet not Mohammedans, but worshippers of the one true God according to the Old Testament, which they read in the Hebrew language, in which it was written. Look at two things here. This prophecy was a *pro*

mise; and it is fulfilled: a promise to children *because they obeyed their parents*, and because they *drank no wine*. See how God loves to see children obey their parents; and see how he loves to see them temperate. I think God approves temperance societies, for here is one two thousand seven hundred years old; and it prospers yet! And God said it would, for he would bless it.

CHAPTER VIII.

THE CLOSE

WELL, my dear young readers, what do you think of all this? I think it is wonderful indeed. How *many* different things are foretold, and all fulfilled? But is this all? No, indeed. I have chosen these out of a great many more of the same kind, and all the while had to leave out something that I wished to put in; or else this book would have been too large.

But see how *exactly* they are fulfilled. Suppose your parents should promise you, that if you would be good children, they would make you some nice presents to show their pleasure and their love. But if you disobeyed, they would take away some of your comforts. And suppose they should send word to you of this promise, by some friend or servant, and should tell you particu

larly what they would do. For instance Charles, if you behave well, we will give you a new Bible—Mary, a Testament—William, a Youth's Friend, and so on; but, if you disobey, we will punish you in this way: we will make Charles go and stay a week among the Indians; and Mary's play-house shall be destroyed, and William shall have the rod. And suppose after you had been naughty you should try to think, "Maybe the person who told us this did not come from our parents;" and so persuade yourselves to be at ease: and then suppose that long after the person who had told you so was gone away, some other people who never saw him, and knew nothing about him, should begin to do just as he said; one should take Charles away among the Indians, another tear down Mary's play-house, and another take a rod and whip William; would you not begin to think that you were foolish for not believing the first message? That is just the way with the Bible. It tells just *how* the Jews, the Edomites, the Moabites, the Ammonites, the Baby'cians, and all the rest should be

punished ; not all alike, but each one in a different way from the rest, and yet all severely. And it has happened just as the prophets said. God did not make a mistake, and do to Ammon as he *said* he would do to Babylon ; but each one has suffered according to the very words. Who could know all this so long beforehand ? None but God. But it is a great deal more wonderful, because the people that fulfilled these prophecies did not mean to do it. Some of them did not know any thing about God, nor even that this book called the Bible was written. 'They did not do it to please God, but themselves. And some of them fulfilled the word of God by trying to destroy it. He maketh the wrath of man to praise him. 'The friends of God fulfil his word because they love to do it. But wicked people fulfil it *because they cannot help it*. He does to them as he said and did to Sennacherib, king of Assyria. 2 Kings, xix. 28, and Isaiah xxxvii. 29. "*I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.*" The : may try to hur

God's people, and to defeat God's will, but they cannot; and their very attempt will only fulfil his word.

You see, then, that **THE BIBLE IS TRUE**. It is the word of God. All the men in the world cannot prevent it from coming to pass just as God says. And if you have read this little book carefully, and been willing to know the truth, you are so sure of its truth, that all the unbelievers in the world could not convince you to the contrary. You would say, "They have not *read* the Bible, and *compared* it with history, or else they could not help believing it." Now, do not believe merely because other people do, when you can find out for yourselves. Examine carefully. The Bible says—" *Prove all things; hold fast that which is good.*"

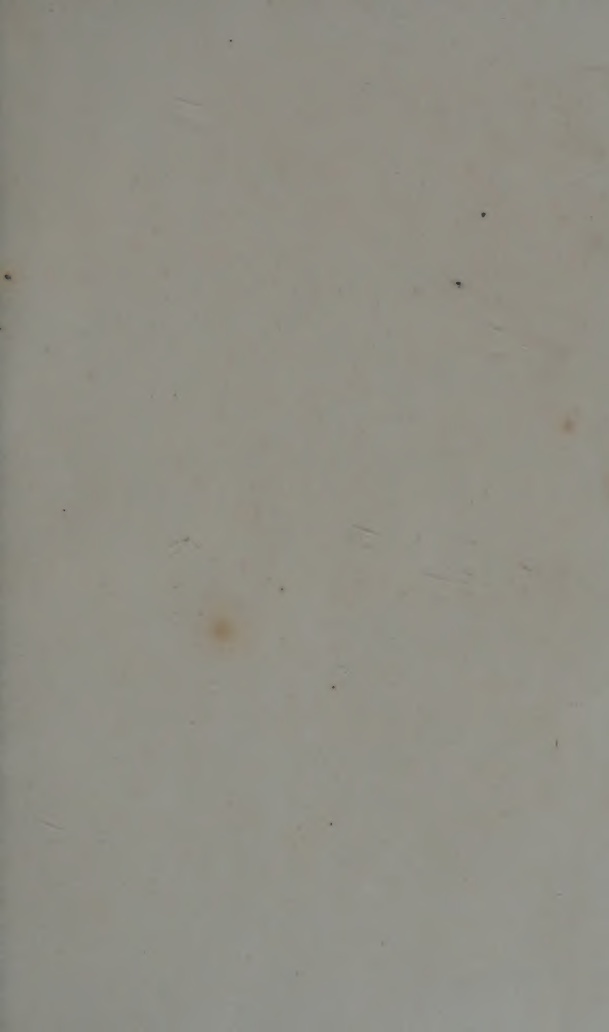
One more question. You see how the word of God *has been* fulfilled in things and times past. What do you think? Will any part of his word prove untrue? Our Lord says, " *Not one jot or one tittle of his word shall fail; but all shall be accomplished.*" As if he had said, not one dot or one comma

How exact ! But has he said any thing about you and me ? Ah ! we ought to look into that. If he has said any thing about us, we ought to know it, and act accordingly. Well, he says now, that all are sinners ; and let me tell you, my dear young friend who now read this book, I know, and God knows *you* are a sinner. Now God says—“ *Jesus Christ came into the world to save sinners : To seek and to save that which was lost.*” Sinners are lost, but Christ can save them. How ? He says, “ Come unto me, all ye that labour and are heavy laden, and I will give you rest :” “ He that believeth . . . shall be saved,—he that believeth not shall be damned :” “ Repent, and be converted, that your sins may be blotted out.” And now, dear children, “ How shall we escape, if we neglect so great salvation ?” Do not merely say, “ The Bible is true, and I believe it ;” but O take the precious Saviour of sinners at his word ; give him your heart, show how you love and trust him by doing whatsoever he commands you.

May the blessed Lord lead you into all

truth, and make you wise unto salvation, and may you and I meet in heaven, to talk about the things contained in this little book, and praise God and the Lamb for ever Amen.

THE END.



1906

to the

the

the



THE MASTER'S COLLEGE



3 3540 00026 6514